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OCTOBER 15, 1955

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OFFICIAL NAE ORGAN

Readers Say-

Eisenhower at Geneva

To the Editor:

In your September first issue you say in the matter of the Big Four at Geneva: "President Eisenhower acquitted himself with distinction and a superior wisdom."

To me this does not tie in with facts. In the parade before the Conference, Bulganin of Russia, Eden of Britain and Faure of France rode in open cars amid the huzzas of the populace. Then followed Eisenhower in a bullet proof steel and glass encased limousine under protection of two car loads of secret Service agents, David M. Nichol of the *Chicago Daily News* said that in comparison to the others, the Eisenhower column was a traveling fortress.

When the Big Four got together Ike announced that he was there as "the soldier who always kept his promises." It would seem that he pictured himself again as the Field Commander making decisions unhampered by any law. He proceeded to make promises that were in direct violations of laws, some of which only became law because of his signature. It seems that any citizen who proposed any thing similar could be charged with open disloyalty. As I see it, our display of democracy at Geneva was rather faulty. Well may the world wonder.

JOHN W. HOLMES

Carnegie, Pa.

Slanders Protestantism

To the Editor:

I am writing concerning a threat to our Protestantism. This threat comes in the form of a motion picture entitled "The Night of the Hunter" which is being produced by Paul Gregory and Charles Laughton under the auspices of United Artists' Studio. It features Robert Mitchum as a Protestant minister who goes about killing people to get money for his evangelistic work. It is nightmarish and filled with pity and terror, aimed at producing chills in the individual. Too often Protestant preachers are pictured in compromising roles and depicted as being foolish or corrupt. As long as we tolerate such treatment of our ministry, we can expect to have this type of slander hurled at the public.

We are living in a day when the ministry should be extolled according to its true values and not as a means to create horror in the hearts of people through motion pictures.

JOHN C. BUSH

Montgomery, Ala.

Christians and War

To the Editor:

In regard to the Christian and war, it might be enlightening to consider the origin and scope of both war such as God commanded, and capital punishment. As commonly understood, capital punishment had its origin following the Flood (Gen. 9:5-6), was commanded to the entire human race, and therefore applies to all nations, Gentile and Jewish alike, as nations, and not as religious entities. The only divine command to engage in war, on the other hand, was given to only one nation, Israel, at a much later date (Deut. 20). To my knowledge there is no other divine command in the Bible to practice war, except possibly if one would consider the stirring up of Babylon to chastise Israel, and other similar instances, where it does not appear that God is giving a direct command, but merely using events that were already in motion, in order to accomplish his own particular purposes. War is between nations; capital punishment within each nation.

Capital punishment has never been rescinded, as seems clear from the New Testament (Rom. 13). God's command to Israel to practice war, on the other hand, has been rescinded, and the Christian revelation itself is the protocol which abolishes it. This, it seems to me, is very clear from Eph. 2:11-19, where it is stated in so many words that the "enmity" between the "twain" (Jew and Gentile) which was contained in "laws" and "ordinances" has been "abolished" in "His flesh" by making "in himself of twain, one new man, so making peace." As far as I can see, the only laws and ordinances that can be referred to here as abolished must be those very laws of Deut. 20 which command war and enmity between Israel and the world.

Some years ago I suddenly became aware of a passage I had read innumerable times before, and which settled the matter for me. It is almost childishly simple and yet so definite: 2 Cor. 10:4—"The weapons of our warfare are not carnal." Am I asked to seize a weapon and annihilate a national physical enemy? I must decline, for it is not "my warfare"; and I know this because its weapons are carnal. You can't shoot an idea, or bomb false opinions, or bayonet hatred; and hence guns and bombs and bayonets are not the Christian's weapons. Many of us I believe have been slackers in bearing the spiritual weapons which do overcome ideas and opinions and hatreds, and of course such a course persisted in long enough will eventually reduce a nation to the terminal need of defending itself with fang and claw, for "the nations that forget God shall be turned into hell."

For the world of the unsaved, the great majority, the whole question has little relevancy; they will continue to fight and war, because outside of walking in God's will there is no other final solution to a dispute except physical conquest of the enemy. But true Christians will, I feel, have to face up to this matter if the church is to retain the blessing of its Lord. Figuratively speaking, which is to have the place of honor, the Christian flag or the national flag? Is it unpatriotic to obey 2 Cor. 10:4? If so, am I willing and able to bear the stigma? Will a nation suffer if its Christians obey 2 Cor. 10:4? Shall we understand this passage to include all military service, or only direct killing, bombing of civilian centers, etc.? Does it include working in an arms factory, for example? Such questions require personal answers in the heart of each individual, and are probably best answered in advance, before an Armageddon becomes imminent.

LENNART E. ANDERSON

Willmar, Minn.

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United Evangelical Action

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Evangelical Christianity And Atomic War

PAUL PEACHEY

OUR time may have nearly run out. When World War II came to an end there was reason to hope that there would be time to build the peace for which men had been induced to fight. But two new facts were not adequately assessed, namely the irreversible forces set in motion by the Hiroshima-Nagasaki bomb, and the rapid fulfillment in the technological age of the principle that they that take the sword shall perish by it—the crushing of Germany and Japan has evoked even more sinister forces to fill the vacuum. We were deceived, both in the war we fought and in the peace we had hoped to build.

The recent action of the French national assembly on the London and Paris accords has been greeted with gratification in this country. For while these accords are much less than the USA policy had desired, and the weak French support may mean that France has forfeited her place among the "big" powers, political leaders hope that the West can now at least achieve a "pistol and claw" (*Time,* January 10) deterrent against the East, and thus turn the tide in our favor, even at this late hour. But viewed more objectively, the signature of these agreements can only be a further demonstration of the bankruptcy of our diplomacy. The United States, for all her sense of world mission to champion spiritual values, in the pursuance of that mission has come to base her policy on the development of the most diabolical array of destructive military power that the world has yet seen.

The scientists who have developed our unspeakable weapons are under no delusions as to the gravity of our situation. Asked some months ago as to what weapons would be used in World War III, Professor Einstein replied in the now famous words, "I cannot say with any precision, but I can be precise about the Weapons of World War IV. They will be rocks." The facts behind this statement are, of course, beyond the comprehension of the layman, indeed, beyond the comprehension of any single scientist. No one dares to predict what would occur if today's arsenal on both sides the "iron curtain" were put to use.

Is It the Statesmen's Fault?

We should not, however, be unduly censorious of the statesmen who find no solution today other than to strive to out-arm Russia and her allies. The present generation of statesmen have inherited a "mess" neither of their own making nor to their own liking. In their predicament they have no immediate resort, it would appear, other than to fall back on the rules in their own book. From ancient Rome they inherited the very simple principle which says, "If you wish peace, prepare for war"—a time-tested rule indeed, if antiquity means anything. That the policy-makers are now confronted with a problem for which this rule is inadequate is not their fault alone.

What is perturbing, however, is that the redemptive communities within the world society, communities for whom the repudiation of war in favor of peacemaking is the most natural and obvious course, often have little to say *in the final show-down,* when sword touches sword, other than to echo the official military policy in pious phraseology. Such at least was the position of the majority of American Christians in the great wars in which this nation has been involved during this century. Indeed, as someone pointed out recently, churches have often been ready to sanctify a given war even before they were asked to do so.

That such an attitude toward war should prevail in Christian circles most influenced by theological liberalism and the social gospel is not greatly surprising, since here are movements which in bygone decades proclaimed a gospel of redemption through social progress. Here were Christians who asked first, "What is best for society?" and then determined their personal commitment accordingly. Nor is it surprising to find little criticism of national military policy in communions which historically had been established churches and had been united with the state. Even in neo-orthodox circles, it is hardly surprising to find a readiness to support military operations as the ultimate sanction, for while there the unfounded optimism of the liberal movements has been exposed and rejected, and the otherness of God and the sinfulness of man have been rediscovered, yet that sinfulness is regarded as too strong for the gospel ethic to be applied. War is but an inevitable aspect of the tragedy of human history.

Where Are the Evangelicals?

What is really disconcerting, however, is to find within evangelical Christendom, which has sought to fend off the destructive impact of liberal and neo-orthodox theology, an equal readiness to under-write military crusade. Indeed, pronouncements stemming from neo-orthodox circles in recent years are often tempered with humility and penitence beyond that which one finds among evangelicals! No sincere Christian can be indifferent to the diabolical character of the atheistic communist world view, but whether this recognition justifies the widespread evangelical support of General MacArthur's recommended all-out warfare in the Korean conflict is less evident. And no matter how deep our gratitude for the Christian influences that have helped create our national ethos, yet anyone who has experienced the trans-national reality of the church of Christ cannot but feel deep misgiving when a prominent evangelical leader can say:

> . . . let us not be fooled or decieved by the prince of the power of the air into thinking that this is 'just another struggle.' Some people say that. Some people think that. They think the world is going to get over it and go on just the same.

Do you realize that in every major struggle of history there has been a mixture of opponents? The theists and the atheists were on one side and the theists and atheists were on the other side and they fought each other, always. Try to find a time when it was not so. Today, eight hundred million people at the moment are subsumed under the official philosophy of *atheism,* of the lack of the value of the individual, and the strategy involved therein.

Now I know that in Russia there are some wonderful believers. . . . But the official, authoritative philosophy is materialistic atheism. I know that in America we have a lot of positivists and materialists and naturalists and so on, but the official grounding of our culture is theistic and Christian.

For the first time in history darkness and light, Satan and God, hell and heaven, are in a life and death struggle . . ." (*Action* magazine, July 15, 1954, p. 22).

The titanic conflict of light and darkness in our time is not to be denied, but how can we assume that the line of battle coincides with the frontier between the U.S. and Russian spheres of influence, with the light all here and the darkness all there? Can we forget who it was that first employed the atom bomb? Is there not a paradox here that evangelicals who "proceed from individual commitment, and work out the ordering of society in the light of that commitment," and who reject completely the opposite approach of the liberals, break down in their practice at this most crucial point in twentieth century life, namely, international war? Must we not admit that demonic forces on both sides of the iron curtain are deployed against our Lord Jesus Christ, and that the battle today as always is a conflict between the kingdom of God on the one hand and the forces of the darkness of this age on the other?

It is nonetheless heartening that the address of Dr. Harold J. Ockenga, from which the above words are taken, was characterized by the renewed conviction on social responsibility now making itself felt in evangelical circles. Indeed, already in 1947, when Dr. Carl F. H. Henry charged that Fundamentalism is "the modern priest and the Levite bypassing suffering humanity," (*The Uneasy Conscience of Modern Fundamentalism*), Ockenga prefaced Henry's book with the words, ". . . Fundamentalism is prodigally dissipating the Christian culture accretion of the centuries, a serious sin. A sorry answer lies in the abandonment of the social fields to the secularist." In the years since then such statements have been on the increase, so that Dr. Paul Rees, then the NAE president, could fittingly say in his Cleveland presidential address in April, 1954: "It is our Christian duty to put our consecrated intelligence to work on the intricate social problems of our time in order that the witness of Christ be not aligned with a status quo grown hoary with age or vested interests so blind they cannot see across to a human equal but only down to a human inferior." And now Fuller Theological Seminary frankly proclaims a "New Evangelicalism" as distinct from the older Fundamentalism. This new view "embraces the full orthodoxy of fundamentalism in doctrine but manifests a social consciousness and responsibility which was strangely absent from fundamentalism" (*FTS Bulletin,* November, 1954.)

This new note in evangelical thinking is not to be attributed, as it might appear at first sight, to a theological shift to the "left," but rather, as Dr. Henry made abundantly clear, to the recognition that ". . . an assault on global evils is not only consistent with, but rather demanded by its (Fundamentalism's) proper world view." His claims indeed rest on no lesser foundation than the Scriptures themselves, as well as on the great creative moments in Protestant history, such as the Reformation itself, the Wesleyan revival in England, or the nineteenth century awakening in this country.

A Fresh Look at War

In view of the ominous cloud of potential destruction that overshadows us so completely, and of this renewed determination in evangelical circles to come to grips with the social disorder of our time, the present writer feels that the time has come when evangelical Christians, particularly in this country, must take a new look at the problem of war. Indeed, a re-examination can no longer be postponed. *At this time when demonic forces are rushing us madly toward an atomic Armageddon with Russia, where should Christians take their stand?*

Already in non-evangelical circles a restudy of war is taking place. Conviction is spreading, that while in bygone centuries war could with some realism lay claim to the limited objective of maintaining a minimum of equity among the nations, today it has become the indiscriminate massacre of entire societies, if not of all mankind. Insofar as war was actually conducted for defensive purposes within the above limits, Christians since the early Middle Ages had widely held that it could be "just." But the revolutionary character of the change in modern war has led spokesmen of the Vatican as well as of non-Catholic Christianity to challenge the whole concept of the "just war." Simultaneously, with this change, another new dimension has arisen, namely, the arbitrary divisions of nations since World War II, notably Germany and Korea. The widespread aversion to rearmament within Germany today derives from the prospect that, with their country divided between the two great power blocks in the present struggle, the frontier between the two Germanies will be the front line of the conflict, and Germans accordingly will be forced to shoot on fellow Germans. To many of them, however, the prospect of a *Bruderkrieg* —a war between brethren—is too horaible to contemplate. Through this prospect some have come to see the true character of all war. When the possibility of German rearmament was first broached several years ago, Reinhold Schneider, a German Catholic poet of note, published an open letter which stated that *"Jeder Krieg ist ein Bruderkrieg"*—every war is a brother war. Not co-patriotism but co-humanity makes war the basically immoral thing that it is.

The Gospel and War

However valid these arguments concerning the changed character of war may be—and they are ample reason for a restudy of the question—in the final analysis evangelical Christians will approach the question primarily in terms of the gospel message itself, for it is the Holy Scriptures, given by God, which constitute our final authority in faith and conduct. It is here that we learn of the triune God, the Sovereign of history, who has revealed Himself in the incarnate Christ, and in whom He has achieved the atonement for sin; of the Holy Spirit who transforms sinners to become new creatures in Christ. It is here that we learn of the fulfillment of all things, when Christ shall return to "judge the quick and the dead" and to present His bride, the redeemed of all ages, before the Father. These are the transcendent and supernatural realities upon which our faith is based, and which evangelical Christians have stoutly proclaimed in the face of the secular ideologies of recent decades and centuries.

But as I seek for a clear sense of Christian direction with regard to world affairs today *the thought will not down* that perhaps in our struggle against the totalitarian states who so obviously defy the sovereignty of God we have sinned against that sovereignty in another sense by failing to trust Him, and have taken upon ourselves unholy weapons to fight the enemies of whom after all God alone can dis-

(Continued on page 8)

LIFE Looks at Islam

The Fourth of a Series of Articles in Answer to A Leading Magazine's Estimate of the World's Great Religions

DON HILLIS

WHO is thy God? Allah.
What is thy religion? Islam.
Who is its prophet? Mohammed.

This brief catechism whispered into the deaf ears of a Moslem corpse indicates the tenacious hold that Islam has upon her 300,000,000 followers.

The Spread of Islam

This monotheistic religion is the newest of the universal religions having begun early in the seventh century. It now claims one-seventh of all mankind within its fold. "The Moslem world stretches half around the globe from Morocco to the Indonesian Isles. Thirty-two nations, states and territories have Moslem majorities today." There are several valid reasons for this. (1) Islam's growth has, with but rare exception, taken place amongst animistic or polytheistic peoples. A monotheistic doctrine, being more closely aligned to the testimony of man's conscience, inevitably draws men from the animistic or polytheistic philosophies. (2) India and Pakistan present another noteworthy reason. Most of the Moslems in these countries are "converted Hindus or the descendants of converts who gratefully escaped from the ancient (Hindu) caste system . . ." It is in these two countries that Islam enjoys "its greatest numerical strength." (3) Beyond question the most conspicuous reason for the spread of Islam has been the sword. It is a well known fact that the Koran sanctions "holy war." "Many a pagan, says *Life,* chose Islam in preference to oblivion."

Mr. James A. Michener, in a May 1955 *Reader's Digest* article entitled, "Islam: The Misunderstood Religion," tells of a Moslem who was shown a mosaic in the New York Church. The guide said, "See! We appreciate your prophet, too." But, in the mosaic, Jesus, Moses and Buddha were shown seeking men's souls with reason and light. *Muhammad was shown with a sword, offering conversion or death." The mosaic must have contained some of the facts of history back of it, for where there is smoke there is fire.

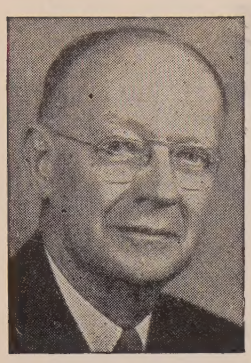
The editors of *Life* state that, "In the broadest sense Islam is a brotherhood of men under God, transcending barriers of race and nation, united in an organized effort to execute the will of God." An unbiased historian would have difficulty fitting such a statement into the days of the Moghul Empire. In fact the blood of the slaughtered Armenians of central Europe would also cry out against it. This "universal brotherhood" theory is clearly offset by *Life's* statement that, "Islam was beset from the beginning by internal discord." Even today orthodox Moslems regard their 20,000,000 Shi'ite "brothers" as schismatics.

The Founder of Islam

Mohammed was born about 570 A.D. into an idol worshipping Arab tribe. At twenty-five he married his employer who was a wealthy widow of forty. If able to read or write at all he was at best only semi-literate. It is probable that he was a descendant of Ishmael and hence possessed a natural animosity for the descendants of Isaac. That animosity still exists. Along with this Mohammed had a sincere distaste for the idolatry of the Bedouin. Furthermore Christianity was in a sad and decadent state at that time. These three factors proved to be fertile soil for the seed of Islam.

Mohammed made no claim to deity though he was personally convinced that he was the prophet of God. To

* Mr. Michener uses this spelling while *Life* uses Mohammed.



President's Corner

I believe in a denominationalism that recognizes the right of "Freedom of Worship." I reject any program of ecumenicity that would obliterate all denominational lines and seek to compel an organizational unity that would ultimately choke out all individual initiative in serving the Lord.

On the other hand, I am greatly concerned over the increasing pressure of regimentation that is to be found in many areas today. A regimentation that leads to absolute isolationism from the principle of *United Evangelical Action.*

The New Testament makes it very clear that *all* born again ones, are (by the very nature of their organic relationship to the Head of the body, the Lord Jesus Christ) in organic relationship to the other members of the body.

There are certain functions that the arm must perform without the seeming cooperation of other members of the body. *But*, if it were not for the rest of the body, there would not be an arm.

Likewise, there are certain functions that individual denominations can perform without seemingly having to be identified in the evangelical sense with other denominations or with inter-denominational activities. *But*, if it were not for the totality of the body of Christ, these very denominations would be unable to exist.

Ecumenicity? NO. Likewise, Isolationism? NO.

H. H. SAVAGE

President National Association of Evangelicals

the Moslem today, he is the one of whom God spoke when He said to Moses, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15. He is also the fulfillment of Christ's promise in John 14:16, "And I will pray the Father and He shall give you another Comforter." This is blasphemy to the Christian for it strikes a death blow at Christianity, dethroning both Christ and the Holy Spirit.

"Mohammed was neither savior nor messiah, but a man through whom God chose to speak . . .", says *Life*. The fact is that Islam needs no savior, for every man is his own savior, endeavoring thru his own effort to accomplish the will of God. It is left to eternity to reveal whether he succeeds or fails in his struggle. For all practical purposes Mohammed is certainly Islam's Messiah. This is demonstrated five times each day as the Moslem solemnly repeats, "There is no god but God, and Mohammed is His prophet."

". . . . Islam respects and reveres the biblical prophets from Abraham to Christ, contending only that Mohammed was the last and greatest of them all, the Seal of the Prophets." Suffice it to say that in the thinking of every Moslem, Christ's death and resurrection are but old wives' fables and hence Christ is reduced to an impostor. If, being the "last" makes Mohammed the "greatest" of the prophets then the Mormons have the right to apply the same prerogative to Joseph Smith, or the Christian Scientists to Mary Baker Eddy. Even the Roman Catholics could use this theory to substantiate their contention of the infallibility of the Pope.

The Koran

"The Koran is the revealed scripture of Islam, transmitted to Mohammed by Gabriel." Mr. James A. Michener says that the Koran is "surely the most often memorized" book in the world. It is a little shorter than the New Testament, and was originally written in the Arabic language. *Life* magazine aptly observes that, "Another bulwark of Islam's strength is its assurance that the utterances of Mohammed as preserved in the Koran represent the final and absolute word of God." "To the Moslem they supersede all previous revelations and confirm the truths of the Old and New Testaments."

To the Christian it is evident that Mohammed borrowed freely from the Old Testament. It also appears that the facts of both the Old Testament and history have been twisted. For every once that the Koran confirms the "truths of the Old and New Testaments," it contradicts them twice. Mohammed was not the last prophet who professed to receive a revelation that supersedes the Bible. There are many today who carry on a "Bible-plus" program.

To be a Moslem it is necessary to subscribe to the "Five Pillars of Islam" as given in the Koran. They are (1) Confession that "There is no god but God, and Mohammed is His prophet." (2) Ritual prayers observed five times daily, facing Mecca. (3) Almsgiving—two and one-half per cent of the gross wealth. (4) Fasting—during the daylight hours of the month of Ramadan. (5) To make one pilgrimage to Mecca during the lifetime if possible.

Islamic Doctrine

The word "Islam" means to submit. The suggestion being, submission to the will of God. The word "Moslem" refers to one who submits to God. To Islam's "man on the street" submission to the will of Allah is a blind submission to an overpowering impersonal fate. There is probably no other religion in which fatalism is so clearly demonstrated. To the average Moslem, "What has happened, has happened and what will happen, will happen." There is little he can do about it except to hope that his good deeds will by fate outweigh his evil. It will then be his good fate to get to heaven.

The editors of *Life* state that, "The God of Islam, Allah, is basically the monotheistic God of Judaism and Christianity." The fact is, no thinking Moslem, Jew or Christian would accept this statement. There is truth in the declaration that a tricycle and a jet plane are basically the same in that both of them have three wheels. That, however, is as far as the analogy can be driven. The character of Mohammed's Allah and that of the God and Father of our Lord and Saviour Jesus Christ can not be compared. They are plainly two different gods with different personalities and purposes.

How about heaven? "Far more than the Bible, the Koran is vivid and explicit . . . ," says *Life*, "about the delights of Heaven and the terrors of Hell—the former featured by gardens, fountains, flowing wines and lovely virgins, and the latter by 'coverings of fire . . . pestilential winds and . . . scalding water'."

There appears to be an attempt on the part of some educated Moslems to metaphorize or symbolize Mohammed's virgin-filled heaven. This is indicated in Mr. Michener's article in which he shares a statement made by "one of Islam's greatest philosophers." This Moslem sage said, "Today effort is being spent to prove that Mohammed's paradise was only symbolic. Wise men explain away everything. But let me tell you this. I have lived my whole life faithful to God in this baking

(Continued on page 8)

Liquor and Juvenile Delinquency

SAM MORRIS

THERE are many contributing factors to juvenile delinquency but it is my firm opinion that the greatest single tap root cause of juvenile delinquency in America today is liquor.

The United Press last fall reported a spot check that its representatives had made of juvenile crime in ten major cities across the nation. The opening statement of that article was this: "A good-looking boy, about eighteen, tanked up on beer . . . . that is the juvenile delinquent. You have seen him time and again."

Official figures from the files of the Ada County, Idaho juvenile court revealed that 96 per cent of juvenile delinquent cases in that county coming before the court involved liquor.

The Dallas County Grand Jury last fall published its report and pointed out the tie in between liquor and juvenile delinquency when it declared that: "In numerous instances we have seen that juveniles and young people involved in crimes have a short time earlier been in beer joints, taverns, lounges, and honky-tonks."

The National Voice carried the lurid story of over 100 high school and college students who were arrested after a two night, wild drinking party in Laguna Beach, California that would have made the hip pocket flasks and bath tub gin parties of prohibition days look like a Sunday School picnic.

Last fall a bunch of teen age boys in San Antonio, Texas—my home town, one Saturday night purchased themselves a keg of beer and held a wild drinking party at a scenic point after which they proceeded to break windows, smash in doors and terrorize homes in the neighborhood and climaxed their depredations by attacking a man and his two daughters who passed by horseback riding. Liquor and juvenile delinquency!

Take another example. Two or three months ago in Dallas, Texas, a group of young teen-agers held a beer drinking party during which the son of a very prominent family, nineteen years of age, was shot and killed. Liquor and juvenile delinquency!

A couple of months ago in San Antonio, Texas, a bunch of teen-age boys were drinking in a beer tavern after closing hours when one of them, the seventeen year old son of a minister, killed the tavern owner with a billiard cue. His explanation of the affair? "I don't know why I did it. I was drinking." He is now serving a ten year sentence in the Huntsville, Texas prison.

Liquor and juvenile delinquency!

These examples could be multiplied indefinitely from all parts of the nation. Our daily papers are replete with such accounts in which sex and dope and liquor are the principal ingredients.

Because of so many of these tragic accounts being published in the daily papers money was appropriated and a scientifically unbiased survey was made in Nassau County, New York among 29,000 high school students. It was found that 90 per cent of the students under eighteen years of age drank alcoholic beverages. That survey, as reported in *Better Homes and Gardens* for March, 1954, further revealed that most of them began drinking before they were sixteen years of age. Not one of them could legally buy a bottle of beer for personal consumption and yet 90 per cent of them were drinkers.

What else can you expect when millions of American fathers and mothers think they can't spend a holiday, go on a fishing trip, celebrate a birthday, observe Christmas, or entertain friends without filling up on liquor?

What else can we expect when it is the policy of our government and the military forces of this nation to draft teen-aged youngsters from godly homes all over the nation, place them in military camps surrounded by beer joints, honky-tonks, road houses and stick beer under their noses every time they turn around inside the camps?

What else can we expect when from one end of America to the other across the land, flaming billboards with brightly flashing neon signs luringly depict the drinking of beer, wine and whisky?

What else can we expect when daily newspapers and national magazines load our mails and newsstands carrying half page, full page and even double page advertisements of beautiful women and handsome men drinking beer, wine or whisky?

What else can we expect from our teen age youth when by radio and television, both in the open public and in the private confines of the home they have dinned into their ears and flaunted before their eyes plaudits and glowing tributes of the popularity, pleasure and glowing taste satisfaction to be derived from drinking some particular brand of alcoholic beverage?

What else can we expect when, day after day and night after night, baseball games, prize fights, wrestling matches, and other sporting events are presented by radio and television with intermingled appeals to buy, drink and serve some popular brand of beer?

What else can we expect when attractive music, stirring dramas, ear catching appeals, absorbing pictures, popular comedians, and the latest news events are linked over radio and TV with urgent appeals to buy, serve and drink alcoholic beverages, and there is never so much as a hint that the purchase of these beverages is unlawful for teen agers, much less unwise for them to use.

If you want to put your finger on the outstanding sore spot of this question of Juvenile Delinquency then put that finger on liquor. That is the most glaring temptation, the most fruitful cause and the most powerful factor in today's juvenile downgrade. If you want to correct our juvenile crime situation then one of the best things you can do is to formulate and help enact legislation that will kill all of this highly financed advertising, publicizing, glamorizing, glorifying of beverage alcohol through newspapers, magazines and over the radio and television programs of this nation.

Life Looks at Islam

(Continued from page 6)

desert. I've avoided one earthly temptation after another in an effort to gain paradise. If I get there and find no cool rivers, no date trees and no beautiful chaste girls made of musk and spice to keep me company, I shall feel badly defrauded." This testimony speaks for itself.

Some Practical Considerations

The Koran "forbids believers to eat pork, gamble or practice usury. It lays down rules for marriage and divorce and penalties for crimes . . ." Thanks to the influence of the Old Testament, Islam did, in general, present a higher code of ethics than that which was then known in the Arab world. The sure influence of paganism is, however, evident in the fact that that code does not touch the hem of the garment of New Testament morals. This is illustrated in the Islamic marriage and divorce program. According to the revelation that Gabriel delivered to Mohammed, his followers were limited to four wives. He did not however practice what he preached for he had a reputed twice that number and more. Divorce is culminated for the dissatisfied Moslem husband simply by a thrice repeated statement of divorce. In the light of the New Testament the whole picture appears sensual, to say the very least.

Strangely enough the Hindus and Sikhs of India, the Confucianists, Buddhists and Taoists of China and the Jews of Palestine seen to hold a unanimity of feeling in relation to the loose morals of their Moslem neighbors. Admittedly those who live under thatched roofs should not throw matches. However there must be some basis for this consensus of opinion.

"For many centuries, says *Life,* and in many lands they (women) were kept in seclusion and shrouded in heavy veils outside their homes." "Everywhere in Islam today women are rebelling against the social fetters that warped their lives." *Life* adds that Russia looks upon her 20,000,000 Moslems as a "backward and reactionary element." It would not appear unrealistic to lay the economic poverty, academic darkness, disrespect for womanhood and moral laxity found in Moslem countries in the lap of Islam. "By their fruits ye shall know them." History seems to demonstrate that those Islamic nations that have veered farthest from the Koran are today the most enlightened and progressive.

Shades of Idolatry!

Islam has consistently been vociferous in its fight against idolatry. It has probably destroyed more temples and smashed more idols than any other religion. There are, however, shades of idolatry within its very structure. This is indicated in the preservation of "two hairs of the Prophet" in a grotto in the Dome of the Rock at Jerusalem. The extreme reverence for the mosques and the tombs of the Moslem sages would imply the same thing. How about the Black Stone which is set in the Kaaba in Mecca? This "holiest object in Islam" is certainly looked upon as reverently and guarded as zealously as any idol in Hinduism or any statue of the Virgin in Romanism.

Conclusion

The spread of Islam has not come to an end. "In some areas, notes *Life,* where Christian and Moslem missionaries are in competition, Islams gains 10 converts for every one who accepts the rival faith." "For obvious reasons Islam is spreading wherever . . . . the white man's prejudices about race and color seem to deny Christ's teachings of the fellowship of man."

How urgent it is for us to arise to the injunction of I Cor. 15:34, "Awake to righteousness and sin not; for some have not the knowledge of God; I speak this to your shame."

* * * *

Evangelical Christianity

(Continued from page 4)

pose. *The thought will not down* that in our defence of the objective atonement we may have neglected the subjective appropriation of the cross, of discipleship at all cost. *The thought will not down* that despite our adherence to the literal authority of Scripture we have nonetheless failed to take seriously enough the commandments of Christ pertaining to love and peace. *The thought will not down* that despite our biblical concept of the resurrection and of all men, we have not taken seriously enough the new possibilities which the resurrection has already brought us. Thus *the thought will not down* that the military program of our nation today stands in irreconcilable contradiction to both the heart of the gospel and to its specific commands.

The Nature of the Atonement

Let us examine the atonement further. Taking for granted the vicarious suffering and death of our Lord as needing no further elaboration in these columns, must we not go on to recognize that the cross and redemption are not merely a point in time where time and eternity meet, but are, precisely on this objective basis, the dynamic operation of God in human history? Does not the cross demonstrate how the divine *agape* becomes incarnate in history? Does not the cross of Christ provide us the deepest possible insight into the very essence of the selfgiving love of God? Here is God incarnate ready to transcend and to take upon Himself (in Christ) the guilt of the sinner and the evil he has done, and even to pardon while the sinner is yet an enemy (Romans 5:8). And so while reconciliation is the pre-requisite of restoration, yet this not an end in itself, but rather takes on its full meaning in the completed redemption of the sinner.

In remarkable fashion, Christ from the very first, as He announces His coming cross to the disciples, ties to it the cross that they, too, must bear, the crucifixion of the old man, as later described by Paul, and the cross of self denial. Thus does the cross of Christ become the determinative fact of our life and conduct. But more than this, we are swept up into the very process of redemption—to be sure the cross of Christ stands forever in a class by itself—for "God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation" (II Corinthians 5:19). "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: . . . Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:21, 24). *How can one reconcile hydrogen and cobalt bombs, flamethrowers and mortars, submarines and mines with the redemptive life and love of our Saviour and Lord, whose life and love have transformed our own very being?* How can the evangelical message be proclaimed to those upon whose home and land one is scattering death? Can they be convinced that the men showering destruction upon them are filled with *agape?*

But There Are Objections

It will be objected, of course, that such lines of reasoning are both one-sided and an oversimplification; that the facts of Christian history speak otherwise, since down through the centuries only a few have been pacifists; and that at any rate it is rather late, now after nearly 2,000 years, to come with supposed theological or exegetical innovation which challenges a well-established Christian tradition. But before dismissing the conclusions here presented, two basic facts must be faced. The first is, that while one can

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Action

EDITORIAL

JAMES DeFOREST MURCH, Editor

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THE "SPIRIT OF GENEVA" AND THE "RED" FACTS

Our readers have been aware of our hesitancy to comment on the outcome of the significant meeting of the heads of the Four Powers at Geneva last summer.

We have been as eager as the most zealous pacifist for the achievement of world peace in our day, but we also want to be realistic and face facts. Now, after many weeks, we think we are better able to evaluate Geneva and deal objectively with some of the developments since then.

Evidently the Red Russians wanted Geneva for the purpose of staging a new technique in international relations. Instead of the tough isolationism of Stalin, Khruschev and Bulganin now seek acceptance by the Western world on the basis of their affability and the relaxation of marginal restrictions.

But Soviet Communist party chief Khruschev, speaking in Moscow on September 17, warned that anyone who thinks that the smiles of Russian leaders mean the abandonment of Communist policy "is cruelly deceiving himself." Khruschev declared: "It is said that the Soviet leaders smile. That is a real smile. It is not false. We want to live in peace and tranquility, but if anyone thinks that our smiles mean the abandonment of the teachings of Marx, Engels and Lenin he is cruelly deceiving himself." On his government's attitude toward religion Khruschev said: "We remain atheist and we do everything we can to liberate a certain part of the people from the opium attraction of religion which still exists." . . .

This means that the "cold war" is still on. Long term Soviet strategy, as taught by Lenin, is well stated by Dmitri Z. Manuilski (who presided over the United Nations Security Council in 1949). Speaking before the Lenin School of Political Warfare in Moscow, he once said: "War to the hilt between Communism and Capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in twenty or thirty years. To win we shall need the element of surprise. The bourgeoisie will have to be put to sleep. *So we shall begin by launching the most spectacular movement on record. There will be electrifying overtures and unheard of concessions. The capitalistic countries, stupid and decadent, will rejoice to cooperate in their own destruction.* They will leap at another chance to be friends. As soon as their guard is down, we shall smash them with our clenched fists."

Every conciliatory move that Red Russia has made since Geneva must be interpreted in this frame of reference.

Of course, it was necessary and proper for the United States of America to participate in the Geneva talks. President Eisenhower made no damaging concessions and his strategies vastly increased the prestige of the USA among the free nations of the world. Yet it now appears that President Eisenhower has thought it best to inject a word of caution just as our national naivete is about to eventuate in a tidal wave of optimism about world peace. Speaking in Philadelphia before the American Bar Association he said: "The Spirit of Geneva, if it is to provide a healthy atmosphere for the pursuit of peace, if it is to be genuine and not spurious, must inspire all to a correction of injustices, an observance of human rights, and an end to subversion . . .

"The division of Germany cannot be supported by any argument based on boundaries or language or racial origin. The domination of captive countries cannot longer be justified by any claim that this is needed for purposes of security. An international political machine, operating within the borders of sovereign nations for their political and ideological subversion, cannot be explained away as a cultural movement.

"Very probably, the reason for these and other violations of the rights of men and of nations is a compound of suspicions and fear. That explains. It cannot excuse. In justice to others, and to ourselves, we can never accept these wrongs as a part of the peace that we desire and seek."

Despite the balanced words of the President naive intellectuals and sentimental pacifists are working overtime to get America to believe that "anti-Communism is worse than Communism" and that all our military, diplomatic, legislative and investigative defense apparatus may be discarded.

A glaring example of this arrantly fatuous obfuscation is the brief *amici curiae* filed by 360 American citizens with the Supreme Court. The case involved was an appeal by the Communist Party against a requirement of the Subversive Activities Control Board that the Communist Party should register, as called for in the Internal Security Act of 1950. The so-called "friends of the court" were in effect upholding the Communist Party's contention that the Act be declared unconstitutional and that America abandon her security program.

The new "Geneva spirit" was counted upon to influence the Court in behalf of the brief. One hundred and two of the signers were clergymen—thirty-three Methodists. Eighty-nine were educators. Twenty-five were editors and writers. These "stupid and decadent" Americans said that the Communists "have maintenance of peace as an objective"; that, after all, they are just another political party; that we should not in any way interfere with political beliefs and philsosophies; that people who give their names, money and prestige to support subversive activities should be allowed full freedom. In other words, the 360 are in favor of the Communist party line and are the deliberate or unwitting servants of Soviet imperialism in America which seeks to undermine and destroy the American way of life. Perhaps Dmitri Manuilski was right!

We confess that we are unable to understand the type of mind that believes Christianity and Americanism are synonymous with gullibility. In an era when two worlds, slave and free, are in collision it seems we have a surplus

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Evangelical Christianity

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find exceptions in Christian practice in early times, the overwhelming testimony of Christians during most of the first three centuries is against war. Up until the time when Christianity was accorded toleration and then was made the official state religion, the Christians conceived themselves to be a minority within the world, a voluntary assembly of those in Christ, called apart to holy living. As a state religion, however, Christianity quickly became conterminous with the political realm, namely the Roman empire, and its ethics now became fused with the natural ethos of the whole society, Christian and non-Christian.

It was after this fusion took place that Christians began to take war for granted and that theologians (from Augustine to Thomas Aquinas) developed the concept of "just war." This gave rise to the second fact which must be noted here, namely the attempt to base this state of affairs on the Old Testament theocracy. Thereby the distinction between the Old Testament and the New Testament was lost, and men sought to justify war on the basis of the Old Testament practice, and commandments, such as "an eye for an eye . . ." (Leviticus 24:20), without adequate recognition of the new age introduced by Christ. Perhaps nowhere did this confusion of the two covenants have as serious consequence as in the question of war and the state. In the Old Testament, indeed, God modified the basic commandment, "Thou shalt not kill," by a provisional and limited delegation of justice to men, by giving the state the monopoly of the sword. But this is subsequent to human sin, and represents the method which God used to contain evil and to achieve a minimum equity as long and insofar as men are not reconciled with Him, misdeeds drawing after them their own punishment, and so also "the wrath of men" is made to praise Him.

The New Testament does not challenge this state of affairs directly *for society apart from Christ.* Everywhere, the persistence of both the fallen social order and the secular state are taken for granted, "till the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Revelation 11:15). The state by its very nature must bear the sword (though surely atomic war cannot thereby be justified). Nor does the New Testament dissolve the Christian of obligations at the present social order, for Christ leaves His disciples "in the world." But what Christ does proclaim is the establishment of His kingdom, His reign, already now, in the midst of the kingdoms of this world. And so He asserts, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil . . . (Matt. 5:38f). In the case of divorce He indicates that in the Mosiac law a concession to the hardness of men's hearts had been made, but now the sanctity of the marital bond is to be restored (Matthew 19:8). Thus does Christ distinguish between the sphere of creation and that of redemption, between "natural" grace and "special" grace. In the former, evil is contained within the sub-Christian order, while within the latter He has created a new community within which His will shall be done. *To this new spiritual community, the natural social order, the bonds of close blood relatives, or of the nation state, must be subordinate* (Matthew 12:46-50).

Redemption thus occurs, not through the mass redemption of the fallen social order—to expect this was the social gospel error—but by the call to repentance which leads men and women into the kingdom of God. The impact of the Christian and the church on the world is thus spiritual and prophetic, rather than political or military. This does not mean an individualism indifferent to social disorder—that indeed has been the temptation of Fundamentalism—but rather the realization that the devil cannot be cast out by Beelzebub, that no weapon to overcome evil has been given us but to do good (Romans 12:21). Observing Christ in action would lead us to assert that nowhere can the social conscience be more virile than in the Christian.

This significant relationship of the church to the world became obscured through the Constantinian-Theodosian heresy, as we have noted, and with this heresy came the further confusion of the two covenants. Remarkably enough, though the leading reformers saw this issue clearly, they did not see their way clear to break with the medieval concept of the identical inclusiveness of the natural society and the church, and consequently full clarity was never achieved in the Protestant social ethic. In medieval times this identification of the religious community with the natural was in fact less objectionable than in modern times, since both state and church operated with concepts of universality. But since the dawn of the modern period, the political unit is no longer the universal empire but the nation state. *An uncritical solidarity of the natural and religious community therefore rends the church of Christ along national lines. And thus the pagan world, which we are seeking to win to Christ, has had to look on in horror as time after time in modern centuries "Christian" nations have warred against "Christian" nations.*

Has the Salt Lost Its Savour?

We would here urge, then, that evangelical Christians, as Christians, re-examine basically the prevalent views of Christians on war. On the basis of the Word of God we must insist that the primary task of the Christian, in the face of the present international crisis, is to be fully committed to the ministry of reconciliation. The transnational reality of the church of Christ, even apart from our evangelistic responsibility to all men, precludes even the idea of war. The same patriotic loyalty that led American Christians to fight for their homeland also led German and Russian Christians to do so in World War II. To argue that their governments were or are evil and that therefore Christians in those countries should not have fought, while ours is good and therefore we should have fought, is a wholly unrealistic approach to the problem. Surely we dare never belittle the diabolic character of militant atheistic communism, but at the same time, dare we consider the way of love suspended "for the duration"? Could it be that the United States government has been pushed to the present atomic extremity because Christians have lacked the courage to commit themselves to the kingdom of God; could it be because "the salt has lost its savour"? Could it be that the lurid red of coming disaster in the sky above us bespeaks the lack of the minimal "ten righteous" among us (Genesis 18)? We do not know. We are persuaded, however, even now, when our time has nearly run out, that even a minority of Christians committed to the way of active evangelical peace and reconciliation, though at the cost of persecution, would set spiritual forces among the nations in motion beyond anything we can now imagine.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:39).

* * * *

Men of Their Word

How did you like the bishop's sermon?" Mrs. Smith asked her husband on the way home from church.

"Well, frankly," he confessed, "I like our own minister better.

"Why is that?" his wife wanted to know.

"It's the words they use," explained Mr. Smith. "Our minister says 'In conclusion,' and then he concludes. The bishop says 'Lastly,' and he lasts."

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Airline Liquor Issue

Washington has become the arena of heated controversy on the serving of liquor on airlines. Some members of Congress feel that legislation is necessary to insure public safety against the dangers of drinking alcohol while aloft.

The law at present prohibits pilots from drinking in the 24-hour period previous to their flight. There is widespread public sentiment that the laws should be extended to prohibit the serving of alcohol aboard aircraft. Pilot and stewardess groups have urged that aerial alcohol be banned.

The Civil Aeronautics Board also indicates that there is a pronounced increase in the number of protests against drinking on airlines. In the light of this fact the President of the Air Transport Association, Harold L. Pearson, sent a letter to the presidents of the various airlines making a number of suggestions and asking for official reactions from the airlines with regard to policy in serving liquor in the air.

There are seven major airlines in the USA which serve liquor on some of their flights according to a survey made by the Methodist Board of Temperance. The majority of the other airlines are smaller in size and are more or less "feeder operations." The flights on these smaller lines are usually short enough that they do not serve food or beverages of any kind. It is only on the longer flights and the transcontinental flights that liquor has been served.

Some of the airlines maintain it is necessary to serve liquor in order to compete with other airlines who serve it. If legislation were to ban the sale of all liquor on planes there would be no difficulty for domestic flights from the standpoint of competition. But in addition, some of the airlines insist that they must serve liquor on the international flights in order to compete with the foreign airlines who have long had the policy of making alcoholic beverages available on their flights. Whether or not legislation would affect any international flights is not certain.

The tentative proposals which were set forth in Pearson's letter to the airlines included the suggestion that liquor should not be sold on Sundays or to minors or to intoxicated individuals. Also it was suggested that the sale of liquor be limited to flights of over two hours duration. Drunk and noisy passengers would be grounded at the next stop.

It is expected that airline liquor policy will be given attention at the air traffic conference of the Air Transport Association which is to be held in San Francisco shortly. There is every indication that the ATA will attempt to avoid legislation on the issue by giving the matter a little attention within their own organization.

Congressman Thomas J. Lane of Massachusetts, an active Roman Catholic, has expressed his interest in the problem and has indicated that, as soon as Congress reconvenes, he intends to introduce legislation which would ban the sale of liquor on airlines. It is expected that there will be a great deal of public sentiment in favor of this legislation. There have been some suggestions in Washington that the bill might run into a fight on the "states rights" issue, inasmuch as the various states usually have control of the licensing and sale of alcohol. Yet other similar matters in the field of interstate commerce have been found to require federal legislation.

Soviet Travel

In light of the more friendly policy which has recently been adopted by the communist countries it appears that the United States is prepared to take steps to encourage more travel of Americans in communist territory. This policy will undoubtedly be one of the subjects of discussion at the Big Four Foreign Ministers conference which will take place in Geneva at the end of October.

Both clergymen and congressmen have led the way in travel through the Soviet this past summer. If international relations should continue in the present direction there will be far more extensive travel in the Soviet Union next year.

One of the factors which formerly kept Americans from travel in communist territory was the entry in every US passport stating that it was not valid for travel in the communist countries—Albania, Bulgaria, China, Czechoslovakia, Hungary, Poland, Rumania and the Union of Soviet Socialist Republics.

The listing of China among the communist countries was felt to be unfair to the free Chinese government on Formosa, and as a result the Passport office adopted the policy of making another entry which stated that "the reference to China . . . does not apply to Taiwan (Formosa)."

At the present time the State Department is reviewing its policy with regard to excluding travel in the communist countries. The release of prisoners on the part of the Chinese communists has brought about a change of attitude in this regard, although it is unlikely that travel will be permitted within Communist China itself. Travel will be allowed only in those countries where the United States has diplomatic representation.

The US has not established diplomatic relations with the government of the Chinese mainland.

The State Department had previously held that no American would be allowed to travel in communist countries as long as the communists were holding American prisoners. The change of atmosphere in international relations following the summit conference in Geneva and the release of prisoners by the Chinese communists has caused the State Department to make another study of the policy.

Conscientious Objectors

Selective Service expects the next session of Congress to pass legislation which will eliminate one step in the process of classifying conscientious objectors. There is a Supreme Court ruling based on the present law which provides for a hearing before a Justice Department officer to determine the record of a man's sincerity as a conscientious objector.

Selective Service officials have been disturbed by the number of conscientious objectors who miss military or civilian service because they pass the twenty-six year age limit while hearings are in process. On previous occasions the suggestion has been made that age liability of conscientious objectors should be extended to age thirty-five, a provision which accompanies the student classifications. This suggestion failed to get the support of General Hershey, Director of Selective Service, on the grounds that it would be difficult to get such legislation through Congress.

Selective service feels that the hearings before Justice Department officers are unnecessary, and that in some cases the hearings have been used simply as a means to avoid military service. Yet there are religious groups who feel that the hearings are essential to the protection of a man's constitutional rights.

A bill to do away with the hearings was introduced late in the last session of Congress and did not receive any attention before adjournment.

The Vote in Guatemala

The Roman Catholic Church has failed in a recent attempt to gain a favored position in Guatemala but has gained considerable ground in its legal position in that country. Since the government of President Castillo Armas gained control of the country, the Roman Catholic Church has been working for a special recognition under the Guatemalan Constitution. (*Action*, July 1).

Vigorous debate in the National Constituent Assembly preceded the passage of Articles 50 and 51 of the Constitution, according to a special dispatch to the *New York Times*. These sections provide legal status for all religious organizations and enable churches to own and dispose of property. The Roman Catholic Church

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Conducted by

ARNOLD D. EHLERT

"Like a Mighty Army Moves the Church of God, 1886-1955." Charles W. Conn. xxiv, 380 pp. Church of God Pub. House, Cleveland, Tenn. $5.00.

The first definitive history of a denomination is an event of considerable import. Seldom is such a work produced in as attractive a form as the present volume. Typographically and in design the book is most attractive. A great deal of research and travel went into the production of the story, and in spite of the meticulous concern to be accurate the language is easy and stimulating. Like most groups a succession of names followed one another—Christian Union, The Holiness Church, and finally The Church of God. Like most groups also there was fervent spiritual hunger which led to revivals, which were followed by excesses and dissension. Organization and re-dedication brought new stability. A missionary program developed, schools were instituted, and expansion progressed under the blessing of God.

This is distinctly American, as American as the Tennessee hills where it originated, but now there are connections in nearly forty countries. In 1951 the Full Gospel Church of the Union of South Africa merged with The Church of God. The denomination holds membership in the NAE. Membership in 1954 was 263,676, of which around 115,000 were foreign. One feature of the book that is highly commendable is the author's full tables in the back of nearly all conceivable statistics and names of officials, periodicals, schools, etc., with dates for the whole period of the church's history. Future writers in the field of denominational histories might take note. There is also a good bibliography.

"Doctor of Tanganyika." Paul White. 243 pp. Eerdmans. $3.00.

"Jungle Doctor Attacks Witchcraft." Paul White. 121 pp. Eerdmans. $1.50.

"Jungle Doctor's Enemies." Paul White. 120 pp. Eerdmans. $1.50.

"Jungle Doctor Meets a Lion." Paul White. 120 pp. Eerdmans. $1.50.

It looks as though Paul White has found a permanent place in the field of missionary literature. These three Jungle Doctor books bring the series to the midway point (there will be twelve in all). The first three of the series appeared some time ago. They are intensely interesting, attractively designed and illustrated, and the by-products for the young reader are several. Interwoven from time to time are pungent testimonies of saving grace and conversion experiences.

The larger book tells the story of White's sojourn in Africa as a medical missionary. He is an Australian, and was forced to return home because of ill health, but is seizing this opportunity to continue his ministry. The books really smell of Africa—native words are thrown in frequently, and the attempts of the natives to use English are comical. This series is one of the best available for the church library.

"An Introduction to the Pauline Epistles." D. Edmond Hiebert. 383 pp. Moody. $4.50.

This is not a commentary, nor is it designed to replace commentaries. It is an introduction and guide to the study of the Epistles. The introductions are adequate for Bible studies—they might not be for critical study—and they move through the problems of each book and its purpose, style, and characteristics to the outline, which is perhaps the real contribution of the book. Nine pages are given to the outline of II Corinthians, five to Colossians, and five to I Timothy, as examples. Booklists follow each outline. The Epistles are treated under the following divisions: eschatological, soteriological, Christological, and ecclesiological. The majority of books referred to are conservative, although standard works of the liberal position are listed also. This should prove a valuable reference work for the student and the expository preacher.

"Life Looks Up." Charles B. Templeton. 192 pp. Harper. $2.50.

An attempt by the popular evangelist and lecturer to persuade his readers that the Christian way is the good way. These are religious talks, not sermons, and they have been given to hundreds of thousands across the country. In reality these messages constitute a Christian philosophy of life as the author sees it. As a matter of fact it falls considerably short of being the full-orbed biblical Christianity that so many believers have found to have the real answers to their problems. The chapter on prayer seems to imply that all men are children of God and come directly to Him, no mention being made of praying in Jesus' name. In defining the Gospel (p. 75) the author calls it good news, but while he includes in it Christ (or more exactly, "a God who loved so much He entered into human experience") crucified, dead and buried, he does not mention any resurrection, which certainly belongs to it as defined in both Romans and Corinthians passages. The biblical Gospel is certainly something more than Templeton's "Gospel of a second chance" (p. 77).

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The "Spirit of Geneva"

(Continued from page 9)

of clergymen, educators and editors who reason superficially, their minds a prey to vague emotions, credulous of the glib cliche, lacking in historical insight and imprisoned by a false concept of the social implications of the Gospel, totally unable to penetrate to the inner meaning of the times in which we live.

Now is the time to be on guard as never before against the atheistic, socialistic menace of Red Communism. With Moscow in an ingratiating mood the climate for infiltration and subversion is considerably improved and the danger to our free institutions is greater than ever.

And lest we forget—

As Christians we need to pray daily for humility, patience and awareness of the shortcomings and mistakes of America and the Western powers. We have no right to assume that our way of life is so good that it cannot be improved. But we also need to pray for strength to stand for truth and right, to oppose evil and godlessness and for wisdom and discover strategies that will defeat the Hosts of Evil. We need to break through the atheistic barriers of International Communism with the saving Gospel. We know it is not the will of God that men behind the Iron Curtain should perish. The Lord Jesus Christ died for them as He died for us.

Books Received

"A Candle for the Dark." Orva Lee Ice. 128 pp. Abingdon. $2.00. Sixteen messages full of anecdotes, observations, philosophy and a little religion underlying the whole.

"The Free Offer of the Gospel." John Murray and Ned B. Stonehouse. 27 pp. Lewis J. Grotenhuis, Phillipsburg, N.J. 25c. A report to the Fifteenth General Assembly of the Orthodox Presbyterian Church.

Careers for Christian Young People." Margaret Graham. 112 pp. Van Kampen. $1.75. The author surveys the various fields that Christian young people might enter, and indicates the education and qualifications required, opportunities for Christian witness, and financial factors involved. Miss Graham is a free-lance writer, having been associated previously with Wheaton College and Scripture Press.

"The Unique Person of Christ." J. A. Huffman, 149 pp. Standard Press. $2.00. Twenty-sixth volume to come from the pen of Dr. Huffman. Highlights in the life of Jesus pointed up to reveal His matchlessness.

"The Fact of Miracle." Ernest Gordon. 126 pp. Marshall Jones Co., Francestown, N.H. Price not given. Material on miraculous experiences and answers to prayer that have been collected from a wide variety of sources, arranged as parallels to biblical miracles. There are three divisions, O.T., Gospels, and the Acts. A tremendous stimulus to faith.

"Saint Paul's Epistles to the Colossians and to Philemon; a revised text, with introductions, notes and dissertations." J. B. Lightfoot. viii, 430 p. Zondervan. $4.50. Another of the Classic Commentary Library series of reprints. Lightfoot is still used as a main reference in seminary exegesis. His scholarship is warmed by a concern for the practical values of the Scripture passage.

"Dr. Ironside's Bible; Notes and Quotes from the Margins." 187 pp. Loizeaux. $2.50. Dr. Herbert Pugmire, one of Dr. Ironside's assistants while he was pastor of the Moody Church in Chicago, came into possession of the famous expositor's Bible. This is a reproduction of the notes and pasted clippings that characterize a very interesting "marked Bible." The flyleaves had been fully utilized. Text notes are in biblical order, and easy of ready reference.

"Man and His Tragic Life. Based on Dostoevsky." Lazzlo Vatai. viii, 210 pp. Philosophical Library. $3.75. "This is a philosophical treatise illustrated with the heroes of Dostoevsky's novels. A young philosopher analyzes man and his culture in the tension of God and nature. The book itself represents an attempt to bring about a synthesis in human life" (jacket blurb). This book will be of interest to students of Dostoevsky and the philosophy of religion. It is translated out of the Hungarian.

"Teaching Little Amalee Jane:: How the Small Child Learns the Way." Allan Hart Jahsmann. 117 pp. Concordia. 35c. In a familiar and informal way Amalee Jane and her Sunday School and teacher are discussed in this little book, and practical suggestions are offered for making these experiences for the 4-7 year old fruitful in bringing them into a living relation with hte Lord.

"God's Seven Abominations." W. B. Riley and Robert G. Lee. 80 pp. Van Kampen. $1.00. The last volume to come from the pen of Dr. Riley. The final chapter he did not write, and Dr. Lee was asked to contribute it. "A Proud Look," "A Lying Tongue," "A Murderous Hand," "A Wicked Heart," "A Mischievous Foot," "A False Witness," and "A Sower of Discord," constitute the titles of these sharply pointed messages.

"We Live by Faith." Ruby Lornell. vii, 143 pp. Muhlenberg. $2.00. Written for laymen to help them understand the basic matter of Christian belief. Some of the problems which puzzle the inquirer are discussed in simple, but lucid manner. The book is of necessity quite elementary.

"Gospel Choir Music Packages." Adolph Gross 34 pp. Van Kampen. 75c. These are twenty Sunday evening musical packages for choir, instrumental, and vocal participation. Choric choir, or choral reading, plays a part too. Several pages of choir incentives and appreciations are added.

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—UNITED ACTION—

Savage Sends Strong "Red" China Protest to President

WASHINGTON, D. C. — President Eisenhower has been made aware of evangelical negative sentiment relative to the USA recognition of "Red" China and its admission into the United Nations. The information was contained in a letter written to the Chief Executive by Dr. Henry H. Savage, president of the National Association of Evangelicals, and delivered in person, by Dr. Clyde W. Taylor, NAE Secretary of Affairs.

Prior to delivering the strongly-worded protest, Dr. Taylor stated that the NAE president put the sentiment of evangelicals on record in such a manner because "several prominent Protestant churchmen have made various statements on this subject which have appeared to represent the Protestant viewpoint, although we are sure that their statements do not."

In his letter, Dr. Savage advised the President that "recognition of Chinese Communist aggressors" would be an eternal blot on our national conscience." He also pointed out that the Protestant leaders he referred to had conveniently overlooked the fact that they represented only "the smaller segment which has submitted itself to the communist government" while the evangelicals "stand with the larger segment . . . who have rejected Communism."

Dr. Savage's letter:

"It is not ordinarily our policy to comment on matters regarding the foreign policy of the United States, for we have great confidence in the leaders of the executive branch of government who handle such matters. In the present instance, however, we are forced to make comment because of several statements which have been made within the past months. These statements, made by prominent churchmen, have appeared to represent the position of American Protestantism as favoring recognition of Communist China and its admission to the United Nations.

"We are sure that our constituents have no objection to the type of conferences being carried on between the United States Government and Communist China with a view to seeking release of American citizens. But we are also sure that the overwhelming majority of our constituents vigorously oppose diplomatic recognition of Communist China or its entry into the United Nations . . . it would tacitly condone the aggressive measures by which that government came into power. At the same time the United States would abandon the people on the Chinese mainland who have faith that God will yet allow their land to be governed by representatives of the people who recognize man as responsible to his Creator . . .

"It may be true that we have recognized other communistic governments, but this does not justify United States recognition of Chinese Communist aggressors. We cannot but feel that official recognition of Communist China would be an eternal blot on our national conscience. We know that this is the feeling among our constituents, and we strongly suspect that we speak for many other church people whose leaders have, we fear, spoken without consulting their constituencies. These Protestant leaders who seek recognition of Communist China are recognizing as the Christian Church on the mainland the smaller segment which has submitted itself to the communist government. On the other hand, we Evangelical Protestants stand with the larger segment of Christians in China who have rejected Communism.

"We have been greatly encouraged by the recent trend toward the lessening of world tensions which has certainly been due, in large measure, to your personal efforts in this direction. In adjusting to the new atmosphere it is our prayer that our nation will not be led to take action which it may forever regret."

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—SUNDAY SCHOOL—

Indiana Organizes New State Sunday School Association

UPLAND, Ind.—Twenty-five representatives from eleven denominations met at Taylor University here and voted unanimously to take steps to organize an Indiana Sunday School Association, which will be affiliated with the National S. S. Association with headquarters in Chicago.

A temporary committee was elected to serves as a steering and planning committee for the coming year. A state Sunday School Convention is to be held before December 31, 1956 or the committee is automatically dissolved.

The primary objective of the new organization is to sponsor an annual Sunday School convention for pastors, Sunday school superintendents and teachers as a leadership training aid.

The following temporary officers were elected: Rev. Leonard Wymore, Fairfax Christian Church, Indianapolis—Chairman; Rev. Harm Webber, Central Baptist Church, Indianapolis, —Vice-chairman; Rev. Robert Macgary, Missionary Church Association, Berne—Secretary; Rev. Carl Beaver, Wesleyan Methodist Church, Lafayette —Treasurer; Rev. Fredrick Brubaker, Bible Truth Publishers, Fort Wayne—Chairman of Publicity; Rev. Bruce Miller, North Tacoma Christian, Indianapolis—Chairman of Program; Rev. J. Clair Peters, Higley Press, Butler—NSSA Representative.

Other denominational and geographical representatives will be added later in the year.

The organizational meeting took place at the Labor-Day Week-end Sunday School Conference, sponsored by the National Sunday School Association at Taylor University. One hundred seventeen registered for this week-end event on the college campus. It was the first such attempt, but was declared a success by all who attended. The University has issued an invitation to NSSA to return next year.

—INTER - CHURCH—

Millions will Join World Bible Reading

NEW YORK.—Led by citizens of the United States, people in over forty countries will follow the twelfth annual observance of Worldwide Bible Reading, sponsored each year by the American Bible Society.

Starting Thanksgiving Day, November 24, and continuing through Christmas, thousands of families will be reading identical passages of Scripture from the greatest chapters in the Bible. Lists of the passages, in convenient bookmark form, are provided by the American Bible Society, free of charge, to all who will use them. Again this year the Society has prepared the passages in Braille so that sightless people may join with others in following the readings.

President Dwight D. Eisenhower, who is honorary chairman of a national sponsoring committee of laymen, has issued a strong endorsement of the observance, as follows: "In this period between the two holidays, when Americans give thanks for their blessings and renew their hopes for a just and lasting peace in the world, all of us, of whatever religious belief, may well turn to the *Bible* for guidance and inspiration for the tasks which lie ahead. I hope that many individuals and many families will do so, and that they will

SERVICE DIRECTORY

National Headquarters
Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

World Relief Commission
Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

Missions
(Evangelical Foreign Mission Assn.)
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

Purchasing
Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

Sunday Schools
(National Sunday School Association)
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

Radio
(National Religious Broadcasters, Inc.)
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

Youth
Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

Educational Institutions
Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

Christian Day Schools
(National Assn. of Christian Schools)
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

Evangelical Action
Dr. Frederick C. Fowler, Chairman, 300 East Second St., Duluth 5, Minn.

Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, Box 1928, Washington 13, D. C.

Women's Fellowship
Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

Regional Offices
Central—Rev. Mahlon L. Macy, Director, 573 West Douglas Ave., Wichita, Kans.

New England—Rev. George S. McNeill, Director, 9 Park Street, Boston 8, Massachusetts.

Southwest—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois.

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

continue this practice in the New Year, joined by men and women of faith and good will in other lands."

The peak of the observance comes on Universal Bible Sunday, December 11. Churches of every Protestant denomination by the thousands observe the day throughout the United States and overseas. Posters, responsive readings, bookmarks and other material to assist pastors in the observance were mailed early in September to approximately 170,000 ministers.

IMC and WCC Move Toward Closer Unity

NEW YORK.—Prophecies of Dr. James DeForest Murch, in *The Coming Great Church* (see page 23) and editorial comments in *Action* magazine through the years, with reference to the eventual union of the International Missionary Council and the World Council of Churches moved a step nearer to fulfillment at Davos.

"Over half of the World Council program is now being carried forward in functional cooperation with the International Missionary Council, its sister ecumenical body," Dr. Henry Pitney Van Dusen recently told members of the World Council's ninety-member Central Committee meeting in Davos, Switzerland. Dr. Van Dusen reported as chairman of the Joint Committee of the two world-wide organizations. This "Joint Committee" keeps under review the projects in which the two bodies are working together and suggests new ways of cooperation. It tried to help them in their avowed purpose of growing together.

This year, for the first time, a full-time secretary, Dr. Norman Goodall has been appointed, with offices in London, to carry forward the responsibilities of the Joint Committee.

Dr. Van Dusen cited five significant areas in which work is going forward under the joint responsibility of the IMC and WCC.

One of the most important of these is in the field of emergency relief and service to refugees. This emergency program was at first set up by the World Council through its Department of Inter-church Aid and Service to Refugees, but this Department now acts, in many areas, on behalf of both the IMC and WCC.

The Joint Committee agreed, according to Dr. Van Dusen, that the World Council Department "through the nature of the needs to be met and the Christian obligation which they impose, must move beyond emergency relief into long-range activities closely touching the work of missions." The work of the Inter-church Aid Department of the World Council will therefore be broadened in such areas as Asia and Africa, "where in view of rapidly changing conditions, it is no longer possible to define emergency aid and long-term mission projects." Agricultural, technical assistance and Christian mission programs will tend to be considered as of equal importance and value.

Another way in which the WCC and the IMC are operating together is through the strongly political Commission of the Churches on International Affairs. This Commission, which was established in 1946 under the joint sponsorship of the WCC and the IMC, operates semi-autonomously, and reports to each "parent" independently. It represents the churches in matters relating to the United Nations and other international areas. There is a strong sentiment in some quarters for the merger of CCIA with the IMC or WCC in order to make its political program more effective.

The International Committee on the Christian Approach to the Jews was originally a child of the IMC but now functions also on behalf of the WCC. A major concern at the present time is the political problems created by the tense situation in the Middle East.

Dr. Murch in commenting on the developments since the WCC Assembly at Evanston said, "Every time I have spoken out regarding the gradual absorption of the IMC into the overall plan for "The Coming Great Church," my views have been strongly questioned by friends of the IMC. Nevertheless, the facts continue to bear out my contentions. There is also increasing evidence that old-fashioned biblical evangelistic missions is being abandoned for the politico-social program of modern missions. There is a growing need for the development of EFMA and IFMA if Protestantism is to maintain its traditional aggressive program to save the lost who are perishing in heathen darkness."

—DENOMINATIONS—

Target Date Is Now Set For Lutheran Merger

CHICAGO—Establishment of "The American Lutheran Church" of more than two million members is hoped for by January 1, 1960.

That was the target date set here by the Joint Union Committee as representatives of the four participating church bodies adopted a tentative timetable for the merger negotiations that were begun in 1948.

More than two hours were devoted to the question of membership in the World Council of Churches. The extended discussion revealed a growing unanimity of mind on solution of the issue, but final action was deferred to a later meeting. It will be taken up again at a three-day session in Chicago, Nov. 29-Dec. 1.

Participating in the discussions here were representatives of the American Lutheran Church and the United Evangelical Lutheran Church, which are now members of the World Council, and the Evangelical Lutheran Church and Lutheran Free Church, both of which turned down membership in the international church agency at their conventions in 1948.

Withdrawal of the Augustana Lutheran Church from the merger negotiations was based in part on the claim that the Joint Union Committee had refused to include on its agenda the consideration of future ecumenical relations of the new Church. This charge has been repeatedly denied by the committee.

Augustana entered the discussions in 1951 and withdrew late in 1952. It also objected to the fact that the negotiations were not open to all Lutheran bodies that might desire to participate.

Russian Baptist Group Planning Visit to USA

RICHMOND, Va.—(RNS)—A small group of Baptists from Russia probably will visit the United States next year, Dr. Theodore F. Adams, president of the Baptist World Alliance, announced here.

He said it was hoped they could attend a meeting of the Alliance's executive committee in Washington, D.C. The exact date for the meeting has not yet been set.

Dr. Adams, pastor of First Baptist church here, and three other Baptist ministers from the United States made a two-week visit to Russia in August. The group made preliminary arrangements for the trip by Russian Baptists.

"Relations with Russian Baptists were so cordial on our visit there," Dr. Adams said, "that I think it opened the way for more groups of Baptists from America to go to Russia" (See editorial, *Action* October 1).

Alabama Methodists Ask Continued Segregation

BIRMINGHAM, Ala.—(RNS)—Continued segregation in the Methodist Church was favored by the North Alabama Methodist Conference at its annual meeting here.

The Conference adopted a memorial urging that the Church's present jurisdictional system be left unchanged. The all-Negro Central Jurisdiction was specifically mentioned in the action. Some Methodist groups have been advocating the abolition of the Separate Negro jurisdiction.

Dr. R. Lawrence Dill, Jr., Birmingham district superintendent, offered the approved memorial. It also called for a "closer co-operation with our people of the Central Jurisdiction who live within the boundaries of the Conference, as we seek to eliminate points of tension and to promote good will and mutual respect."

Dr. Dill's memorial was approved as a substitute for a resolution offered by Rev. G. M. Davenport of Tuscaloosa.

The resolution expressed "hearty agreement with the plans of the (Alabama) legislature and of school boards to maintain segregation in our schools with equal equipment and pay for teachers in schools for Negroes as well as whites."

Dr. Dill asked that resolutions be tabled and presented his motion in the form of a memorial to the 1956 General Conference of The Methodist Church. The memorial was approved after an hour and a half of debate.

Proposal to Drop Name "Protestant" Defeated

HONOLULU—(RNS)—A proposal to drop the word "Protestant" from the name of the Protestant Episcopal Church in the USA was defeated by the House of Deputies of the Church's 58th General Convention here. The vote was 89¾ to 55.

Clerical members were about divided in their opinion. Laymen were five to two against dropping the word Protestant from the title. Mr. Charles P. Taft of Cincinnati led the fight against the change.

"We are, in fact, a part of the Protestant community," Taft said. "We are associating every day with Presbyterians, Congregationalists, Methodists and Lutherans." He said such a change would "seriously affect our relationships in our communities."

Baptist Church Property Issue Growing in South

GREENSBORO, N.C., — (RNS)—Baptist ministers of Greensboro and nearby High Point, meeting here, called upon Baptist churches in the state to change their constitutions so as to "insure the local congregation sole ownership of its property."

The call was sounded in a resolution similar to one adopted at Charlotte, N.C., in July by ministers of the Mecklenburg Baptist Association.

Spokesmen here said the actions may result in the question being raised at the annual meeting of the North Carolina Baptist Convention in Asheville Nov. 15-17.

Both actions are an outgrowth of a decision by the North Carolina Supreme Court last December upholding a lower court ruling that the "true" congregation of the North Rocky Mountain Baptist church is the minority group of its members who remained loyal to the state and southwide Baptist bodies in a dispute over control of the church.

The ruling awarded ownership and control of the church property, valued at between $250,000 and 300,000, to the minority group that voted against a decision by the congregation to withdraw from the Southern Baptist Convention and the state body.

The consensus of the ministers meeting here was that the court decisions "erred" because they "strike at the very heart of the principle of local autonomy by majority vote."

High Court Refuses to Settle Baptist Dispute

DENVER — (RNS) — The Colorado Supreme Court dismissed a dispute between majority and minority factions of a Fort Collins, Colo., Baptist church. It held that civil courts have no authority to inquire into ecclesiastical, spiritual or doctrinal questions or the affairs of an independent congregation or church.

In April, 1950, a minority group of First Baptist church of Fort Collins sought a court injunction to prevent the congregation from leaving the American Baptist Convention and affiliating with the Conservative Baptist Association of America.

The congregation had voted, 155-56, for the change in affiliation at a special meeting in March, 1948, called to consider the American Baptist Convention's trend toward "modernism."

Assemblies of God Plan Headquarters Building

OKLAHOMA CITY—Plans for a $3,000,000 Assemblies of God headquarters building at Springfield, Mo., were unveiled at the denomination's 26th biennial convention here.

Rev. Bert Webb, assistant general superintendent, said the structure would be five stories high, contemporary in design and built of glass and aluminum. It will be an addition to the Church's publishing house quarters, already established at Springfield at a cost of around $1,600,000.

Construction on the new building will begin "in the very near future," Mr. Webb said.

The delegates re-elected Rev. Ralph M. Riggs of Springfield, Mo., as general superintendent of the denomination for a second term.

Also re-elected were Rev. J. Roswell Flower, general secretary; Rev. Wilfred A. Brown, general treasurer, and Rev. Noel Perkin, director of the foreign missions department.

Four assistant general superintendents were re-elected. They are Rev. Thomas F. Zimmerman, Bert Webb, J. O. Savell and Gayle Lewis.

Membership of the Assemblies of God has shown a 65 per cent increase during the past ten years, Rev. J. Roswell Flower, general secretary, reported at Oklahoma City. The church had a membership of 241,782 ten years ago against 400,047 now.

Figures released by Mr. Flower for membership of the Assemblies of God cannot be taken as a true indication of the denomination's size since many churches do not stress membership. Officials have pointed out that size of the church's Sunday school enrollment, and not its membership, is an indication of the denomination's size. Reports released in 1955 by the *Yearbook of American Churches* gave the Assemblies of God 784,980 Sunday School enrollment to place it eighth out of some 265 churches in the USA.

While membership has shown a gain of 65 per cent, increase in the number of ordained ministers serving the Assemblies of God has jumped 70 per cent over a ten-year period, Mr. Flower said. The number of ordained ministers has increased from 5,061 to 8,650. In addition to this figure, the denomination also has some 5,500 other ministers holding other than ordination credentials to bring the total ministerial list to more than 14,000.

The Assemblies of God has 7,320 churches throughout the USA and some 5,000 outside the USA under the supervision of the Foreign Missions Department. The church ranks fifth in the number of missionaries with 745 persons serving in 69 countries of the world.

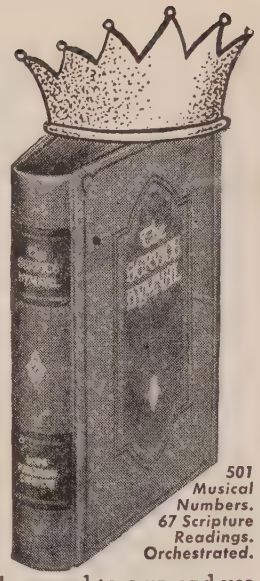
Eastern Conservative Baptists at Syracuse

WILLIAMSPORT, N. Y.—Eastern Conservative Baptists will meet this year October 18-20 at the North Syracuse Baptist Church, Syracuse. Rev. Ernest Laycock, pastor.

The Program Committee under the direction of the Eastern Regional Vice President, Rev. Philip Hughey, Sr., of Presque Isle, Maine, announces headline speakers for the event will be Dr. A. W. Tozer of the Christian and Missionary Alliance, Dr. Clyde W. Taylor of the National Association of Evangelicals, Dr. Douglas Scott, executive director of the NAE Chaplains commission, and Dr. Vincent Brushwyler of the Conservative Baptist Foreign Mission Society.

An innovation in the Regional Conference program is to be introduced in the East this year with a workshop session on the Sunday School preceding each session. The workshop will be directed by Rev. Dean Dalton

EVERY INCH A KING



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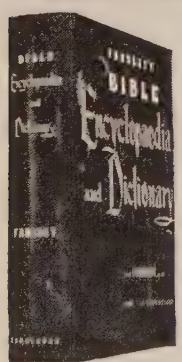

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Various pastors and leaders as well as missionaries and Associational representatives will be present and participate in the three day Conference. It is expected that the attendance will be unusually large this year because of the near central location of Syracuse and the many opportunities facing Conservative Baptists.

MISSIONS

Formosa Pastors' Conference Sets Pace for Orient Rallies

PORTLAND, Ore.—The World Vision evangelistic team held the first in a series of four Pastors' Conferences in the Orient at Taipeh, Formosa early in September.

The team personnel, headed by Dr. Bob Pierce, president of World Vision, Inc., included Dr. V. R. Edman, president of Wheaton College, Dr. Charles T. Cook, editor of *The Christian,* Major Allister Smith, Salvation Army Evangelist at Large from Great Britain, Dr. Richard Halverson and Dr. Edward J. Caldwell of the Presbyterian Church and Dick Ross of the Great Commission Films.

At the airport Dick Hillis of Orient Crusades greeted Dr. Pierce advising him that he was to preach for the Generalissimo and Madame Chiang Kai-Shek at the chapel where they worship at the top of the mountain behind Taipeh. Dr. Pierce preached on the subject, "Was Jesus Ever Ashamed?" The President was impressed by the sermon and when the party later visited the Madame she immediately referred to the message and to her husband's comments on it when he arrived home.

In the afternoon the party went to Tamsui for the first session of the Pastors' Conference where they were greeted by more than five hundred pastors, two hundred Aboriginal pastors from the mountains and three hundred from the Plains, the Taiwanese pastors of Chinese extraction. Nothing had ever happened like this in the history of Formosa. There were one hundred more pastors than had been expected at the Conference.

On Tuesday evening the climaxing service was held at Soldiers' Stadium in a large athletic field. Because the conference meetings had been for the Taiwanese pastors this was for the Mandarins. Over 6,000 attended. A simple message from Romans 1:12 was brought by Dr. Pierce and during the invitation sixty came forward on a clear-cut call to accept Christ as Saviour.

From the Pastors' Conference in Formosa the team went on to hold Pastors' Conferences in Seoul, Korea, Saigon, Indochina and Baguio, Philippines.

EDUCATION

Friends Bible College Enrollment Increased

HAVILAND, Kan.—With a twenty-two per cent increase in enrollment over last year, Friends Bible College and Academy have a combined total of 128 students for this year. President Sheldon G. Jackson credited the increase to the Student Promotion Department and to the Four-Year Development Campaign.

Though directed by a Board of Trustees from the Friends Church, FBC has students from other denominations: Baptist 2, Methodist 4, Nazarene 4, Christian 2, Salvation Army 1, Interdenominational 4. Friends registered 109, by states: Colorado 17, Iowa 1, Kansas 90, Nebraska 7, New Mexico 1, Oklahoma 3, Texas 7, and Congo Belge, Africa 1.

Operating Grant to Taylor University

UPLAND, Ind.—Taylor University recently received an operating grant of $1,000 from the United States Steel Foundation, Inc., according to President Evan Bergwall. Taylor is one of more than 400 USA colleges and universities in forty-three states to receive financial support in the 1955 aid-to-education program of the Foundation.

Roger M. Blough, Chairman of the Board of Trustees of the Foundation, stated that "the action of United States Steel Foundation emphasizes the mutual interests served by a substantial flow of free funds to colleges and universities." The Foundation's new program provides $800,000 for capital grants. $480,000 for operating grants and $72,000 for graduate fellowships. While repeating most of the aid-to-education program for 1954, which centered around financial support for liberal arts institutions, the Trustees have expanded the 1955 program.

All of the operating grants to colleges are unrestricted. The Foundation believes that "Unrestricted aid evidences confidence in—and helps retain independence for—higher education. Unrestricted funds are especially useful in permitting free choice of the best means for faculty development.

Taylor University was included in

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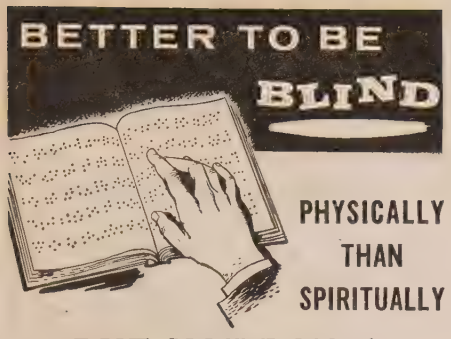

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the program as a member of the North Central Association. Taylor is one of the 160 institutions aided this year for the first time. These, together with institutions individually selected last year and again being aided, represent operating grants totaling about $220,000.

Grace Bible Institute Sees Large Enrollment

OMAHA, Neb.—The fall semester of Grace Bible Institute was again opened with three-day evangelistic services. Rev. A. H. Schultz, pastor of the Gospel Mennonite church, Mountain Lake, Minnesota, and also member of the Grace Bible Institute Board of Directors, was the evangelist. Great blessing was received.

Registration days both for the day and evening school indicate an enrollment exceeding 300. Five-sixth of the 113 freshmen students are launching out on four-year degree courses in preference to the regular three-year diploma course.

The thirteenth Annual Bible Conference will convene at GBI on October 31-November 4, with Grace Fellowship Day being observed on Tuesday, November 1. The Conference speakers are: Rev. E. G. Steiner, pastor of the great Evangelical Mennonite church at Berne, Indiana and editor of the Evangelical Mennonite magazine; Dr. Curtis B. Akenson, pastor of the First Baptist church, Minneapolis; and Dr. Arnold C. Schultz, professor in the Old Testament department at the Northern Baptist Theological Seminary.

—BENEVOLENCE—

Mennonites Launch Canada Boys Farm

WATERLOO, Ont. — Dedication of Ailsa Craig Boys Farm Saturday, Sept. 10, marked the beginning of the first Mennonite Church effort to rehabilitate juvenile delinquents.

Ailsa Craig has been established as a Christian home and training school for homeless, neglected and delinquent boys. The institution was started by the gift of a 135-acre farm by the Ailsa Craig Mennonite Church for this purpose.

Underwriting the project is the Ontario Conference of Historic Peace Churches. The conference chairman, Bishop E. J. Swalm, was the dedication speaker. The Mennonite Central Committee administers the farm.

Nashville Hospital Plans New Buildings

NASHVILLE, Tenn.—(BP)—Trustees of Baptist Hospital here have approved a $9 million expansion program.

New buildings proposed include a twelve-story hospital wing with 343 beds, a block-long professional building, a hotel, and doctors' apartments.

With the building of the new wing, the hospital, supported by Tennessee Baptists, will have 500 air-conditioned rooms, according to the trustees.

Hospital officials expect to begin construction next September and to complete the program within three to five years.

—PUBLIC AFFAIRS—

"Moral Rearmament" Gets Reduced Airplane Rates

WASHINGTON, D. C. — The principle of separation of Church and State received a momentary setback when the USA Air Force rented to Moral Re-Armament three planes at reduced rates. Upward of 200 members of MRA toured India in three military planes at $325 an hour, the rate for governmental agencies. The rate for non-governmental agencies is $775 an hour. MRA will pay $97,000 and the USA taxpayers will pay the additional $135,000. MRA was barnstorming through India and other parts of Asia. The play staged by the group, one writer says, may have been "The Vanishing Island," which was shown admission free in Washington, D. C.

The incident came to light in a letter to the *Washington Post and Times Herald,* written by S. S. Mariswamy, editor of the newspaper *Imayam* of India. The tour was later discussed by *Time*. The leader of MRA is Dr. Frank Buchman who, says *Time,* "prefers to travel first class. ('Isn't God a millionaire?)." How did Doctor Buchman manipulate such a cut-rate trip? There were some twenty Congressmen who descended upon Secretary of Defense Charles Wilson and the then Secretary of the Air Force Harold Talbott claiming that, to carry the MRA people around Asia after they had gotten there by commercial planes, was a praiseworthy project for the Air Force. Secretaries Wilson and Talbott finally approved the plan.

Last spring MRA tried to obtain similar trips from the then Secretary of the Army Robert Stevens. He promptly referred them to commercial charter firms.

Time quoted an unnamed government official as saying that many of his colleagues were "unhappy about the MRA movement," but were afraid to protest because of its influential support.

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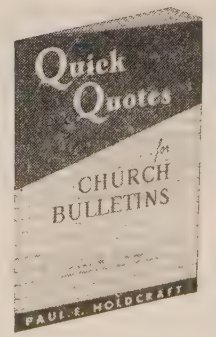

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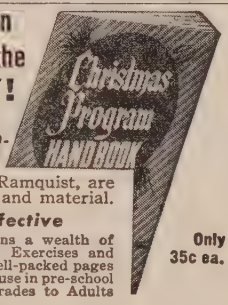

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for the American Federation of Labor program at 10 p.m., recently emphasized how this grant of Airforce planes to MRA at the military rate was, in effect, a flagrant violation of the American principle of the separation of Church and State, as well as a violation of federal law, which does not allow government planes to be rented at government rates to nongovernment agencies.

Survey Shows Religious Affiliations of Governors

MINNEAPOLIS, Minn. — (RNS) — Nearly half the nation's 48 state governors are either Methodists or Episcopalians, according to a survey here.

The study was made by *The Bond*, publication of Lutheran Brotherhood, life insurance society. It was believed to be the first complete survey of governors' denominational affiliations ever made.

These are the affiliations as learned by The Bond.

Methodist, 12; Protestant Episcopal, 10; Baptist, 7; Presbyterian, 5; Lutheran, 4; Congregational, 3; Roman Catholic, 3; Disciples of Christ, 1; Jewish, 1; "Protestant," 1; and "no permanent affiliation," 1.

Says POAU Planning Indiana School Suits

GREENCASTLE, Ind.—(RNS)—Dr. Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State, said here that his organization still intends to file lawsuits seeking to end the situation in "half a dozen" Indiana communities where "parochial schools" are supported by public taxes.

Dr. Archer made the assertion while he was at DePauw University to conduct a workshop at the annual institute of Indiana Methodist Men.

The use of public funds to support schools in which teachers are of Roman Catholic religion was one of the topics discussed at the workshop.

Dr. Archer specifically mentioned Knox and Dubois counties as Indiana areas where public schools are allegedly under parochial control.

Church Groups Favor Plane Fare Reduction

WASHINGTON, D. C. —(RNS)— Church groups would be willing to have reduced plane fares for clergymen limited to airlines that operate without government subsidies according to a spokesman for an organization representing the transportation directors of 22 Protestant denominations.

James B. Hoge of Chicago, vice-chairman of the Interchurch Transportation Committee, said he had so advised Rep. J. Percy Priest (D.-Tenn.), chairman of the House Interstate Commerce Committee.

The committee declined to act during the last Congressional session on bills that would have permitted all airlines to offer reduced rates to clergymen. Its chairman said at the time members feared a "dangerous precedent involving Church-State separation" might be set if airlines receiving government subsidies were allowed to grant clergymen lower fares.

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If Mr. Hoge's suggestion is accepted, reduced clergy rates could obtained on about two-thirds of the U. S. commercial routes since most major airlines do not receive federal subsidies. The bulk of such subsidies go to small "feeder" lines.

Railroads have traditionally offered reduced fares to clergymen. Congress formally approved the practice in the Interstate Commerce Act of 1883 regulating railroad fares. However, the Civil Aeronautics Act of 1937 prohibits commercial airlines from making such concessions.

Dynamite Blasts Set Off In Bradfordsville Fight

LEBANON, Ky.—(RNS)—Dynamite blasts were set off in the back yard of a Marian County School Board member near here after the board turned down a request from parents of the predominantly Protestant community of Bradfordsville.

A county school bus also was damaged when twenty-five pounds of sugar was put in the gas tank and engine, and an ice pick stuck in a tire.

Two sticks of dynamite were exploded in the yard of A. C. Glosscock while a state trooper guarded the house. It was the third dynamite blast in his home in two weeks.

Mr. Glosscock, a farmer, is one of two Protestant members of the school board. He has frequently sided with the three Roman Catholic members on issues relating to the closing of the Bradfordsville High School.

The board voted a year ago to close Bradfordsville High, on the ground that there were too few pupils, and to send students to Lebanon High, ten miles away.

Bradfordsville parents, charging that the board built up high schools in Roman Catholic parts of the county at the expense of the local school, launched a school "strike" which lasted a year. (*Action*, Nov. 1, 1954 and other issues).

They kept their children away from the Bradfordsville elementary school, while high school students refused to board buses for Lebanon High.

The parents ended the strike early this month. They sent pupils back to the grade school and adopted a plan under which their older children would go to Hustonville High School in Lincoln County.

N. C. Rabbis Oppose Religion in Schools

LITTLE SWITZERLAND, N. C.—(RNS)—The North Carolina Association of Jewish Rabbis, at a meeting here, protested against class prayers and Bible readings in public schools of the state.

They said such practices are "necessarily sectarian."

"We reaffirm our deep conviction," the resolution said, "that the proper places for religious instruction and worship are the synagogue, the church and the home and that our public schools should neither replace nor supplement these."

The rabbis informed Gov. Luther H. Hodges of their "wholehearted support of the Supreme Court decision calling for desegregation in the public schools."

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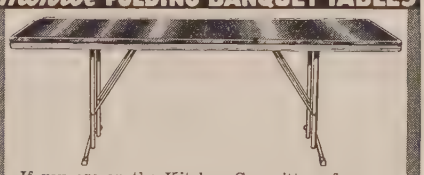

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—WORLD-WIDE—

Waldensians Move Toward A Union With Methodists

TORRE PELLICE, Italy—(RNS)—A proposal that de facto "ecclesiastical union" with the Italian Methodist Church be effected immediately pending organic union was made at the annual meeting here of the Waldensian Church Synod.

The recommendation came from the synod's special committee that has been working on the proposed union for several years.

The 130 ministerial and lay delegates attending the meeting adopted a resolution stipulating that the word "Waldensian" be included in the name of the united Church out of deference to its history as the world's oldest Protestant body.

The synod also urged increased cooperation among Protestant groups in Italy. It particularly suggested further efforts towards the formation of an Italian Evangelical Union that would integrate the work of the evangelical groups in the country.

Spanish Protestants' Journals Are Banned

MADRID —(RNS)— Protestant circles here said they had little hope that civil authorities would permit three suspended monthly church papers to resume publication in the near future.

The papers are *Eco de la Verdad* (Baptist), *El Camino* (Plymouth Brethren), and *El Cristiano* (Spanish Christian Mission), all published in Barcelona.

They were suspended last May, apparently on the ground that they had not been officially approved.

The Protestant sources here contended that the papers had been published for so long without incurring objections from the authorities that this silence was tantamount to official sanction.

Senor Rodrigo, editor of the Baptist monthly, said he had applied for permission to resume publication but didn't expect to receive it.

Soviet Troops Receive Anti-God Propaganda

NEW YORK—(RNS)—A constant stream of anti-religious propaganda is being directed to Soviet occupation troops in Europe from Russian radio stations.

This was reported here by the American Committee for Liberation from Bolshevism Inc. The group supports Radio Liberation, anti-Communist station in Munich that regularly monitors broadcasts from the Soviet Union and beams anti-Bolshevik messages to Russia.

The committee said Radio Liberation had recently monitored a program from Radio Volga in East Berlin directed solely to Soviet troops in East Germany which branded all belief in a spiritual world as "the highest nonsense and sick fantasy."

"The Communist Party fights religion in the same way it does other outlived and harmful opinions and traditions," Radio Volga was reported as saying. "It is clear that each religion is one means for the intoxication and spiritual subordination of the people. Religion accepts the exploitation which exists in antagonistic societies.

"Religious opinion is not only senseless and absurd but pernicious for the workers because it stifles their brains, disorients them and pushes them toward the wrong way."

Print Bibles in Russia Bible Society Gratified

NEW YORK—(RNS)—Officials of the American Bible Society here said they were gratified over reports from Moscow that the Soviet government printing house has begun printing 25,000 copies of the Bible in response to a popular demand.

The reports said the printing was being done under the auspices of the Russian Orthodox Church which also would have charge of distributing the Bibles when they are off the presses.

Gilbert Darlington, treasurer, said the Society is "in close touch with this development and gratified to see that Bible printing has started in Russia."

"The Society hopes," he said, "that this printing is the first step toward providing the great quantities of scriptures needed to adequately supply Russia."

Roman Catholic Politics As Bad As Communism

ATLANTA, Ga. —(BP)— John J. Hurt, Jr., returned from a tour of several European countries this summer convinced that "Roman Catholicism is the one big political curse in Europe and is as great an evil as Communism."

Hurt, editor of the *Christian Index*, state Baptist weekly newspaper published here, makes his remarks in an editorial in the paper.

He says Spain, "the nation allied closest to the Vatican," is a country "of dire poverty and of a people twenty and more years behind in their civilization." Many Baptist churches there have been closed by the government.

Baptists, Hurt continues, must not remain silent, feeling they must be tolerant of Roman Catholicism. However, Hurt emphasizes, his statements are directed at political activity of Romanism and not at Catholicism as a religion.

American Missionaries Released by Red China

HONG KONG.—Among the American citizens recently released by Red China were several Protestant missionaries, all of whom were arrested in 1951 and held in prison since then: Dr. Homer V. Bradshaw of Pennsylvania; Dr. Levi Alton Lovegren of Portland, Wash.; Rev. Paul J. Mackensen Jr., of Baltimore, Md.; Dorothy May Middleton of Iowa; and Sara Emily Perkins of South Carolina.

Dr. Bradshaw and Miss Perkins, a nurse, are missionaries of the Presbyterian Church USA. Dr. Lovegren

and his wife, who now are working among Chinese refugees in Hong Kong, have been missionaries in China for many years for the Conservative Baptist Association of America. Mr. Mackensen, a member of the American Lutheran Church, was called as a missionary by the United Lutheran Church in America in 1946 and went to China for it in 1948. Miss Middleton, of Cicero (Ill.) Bible Church, went to China to work independently among lepers.

Dr. Bella Says Communists Merely Tolerate Churches

NEW YORK—(NLC)—The pressure against churches and church members in Communist-ruled European countries has recently diminished, but there is no indication that the Communists have changed their fundamentally anti-religious attitude, according to Dr. Julius Bella, back here after eight years of service as American Lutheran representative to minority churches in Europe.

Even though church leaders from East and West are now given opportunities to meet, the churches behind the Iron Curtain are still merely tolerated and "are expected to support the program of the state," he added.

Dr. Bella returned to the United States to teach Old Testament at Hamma Divinity School at Springfield, Ohio, beginning September 13. He played a leading role in church reconstruction and inter-church aid projects in the old continent since 1947, when he was assigned a special representative of the USA National Committee for the Lutheran World Federation in Czechoslovakia and Austria.

In that capacity, he set up office in Bratislava, his own birthplace where he grew up and graduated from Lutheran Theological Seminary before emigrating to the United States. He was expelled in 1949 by the Red rulers of Czechoslovakia and moved to Geneva, Switzerland.

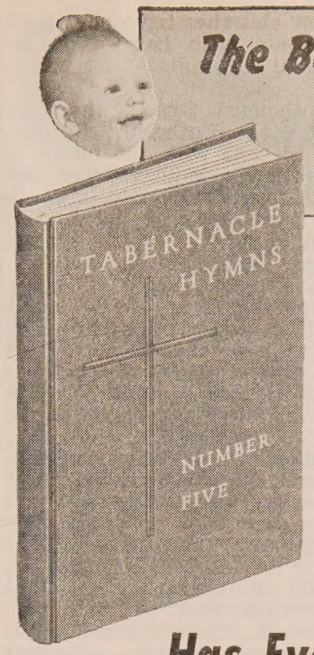
Between 1949 and 1952, Dr. Bella served as USA National Committee representative to all European churches except those of Germany. In 1952, when the LWF Department of World Service was established, he became its senior representative for Eastern European countries, Italy, France and other minority churches.

Speaking here of the latter phase of his work, Dr. Bella pointed out that the aid to European minority churches, begun after World War II on an emergency basis, was more and more recognized as a permanent need, since the minority churches lacked previous support of states and of larger sister churches in Europe.

Permanent aid was of particular vital importance for the Lutheran Church in France, the Lutheran Church in Italy and the Lutheran Churches of Yugoslavia, said Dr. Bella.

In Italy, he said, the Lutheran church started as a church solely serving the German minority in that country, but increasingly the need for work among Italians was recognized. To help in such work Lutheran World Service recently voted to support the first Italian-speaking Lutheran pastor.

In France, the Paris Synod, which is a typical big-city church with 18 congregations, needs more space and buildings to carry out evangelization,



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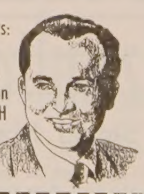

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and two new churches have been built in recent years with help from the USA National Committee, Dr. Bella went on.

The Montbeliard Synod, the only original French Lutheran Church, needs help to cope with the influx of people into newly industrialized and expanding cities, particularly in youth work. The LWF recently helped this synod to build its first youth center, he continued.

In Alsace-Loraine the Lutheran church numbering over 350,000 souls needs facilities to serve Lutherans in areas that were previously exclusively Roman Catholic, as the whole area has recently experienced a great influx of refugees and other laborers from all other parts of Europe, he added.

In Yugoslavia, Dr. Bella said, Lutheran church life "is quite normal" except that no worship services are permitted in homes or anywhere outside the churches proper. Also, the churches are forbidden to solicit or accept gifts off church premises so that every contribution must be brought directly to church. There is considerable pressure against people attending church services, especially against teachers, students and soldiers, he added.

Nonetheless Yugoslav Lutheran churches are packed. The government has returned several churches confiscated as German property, and within the past three years three such churches, namely those of Sarajevo, Verbas and Ljubljana, have been rebuilt with LWF aid.

It is to be hoped that the government will also return the Lutheran church in Belgrade, the nations capital, in the near future, Dr. Bella added.

A problem for the people in Yugoslavia in general and also for church people, is the uncertainty concerning future developments, as nobody knows whether Yugoslavia will eventually "go East or go farther West," he stated.

Comparing the situation of churches in Yugoslavia with that of the churches in Soviet-dominated Iron Curtain countries, Dr. Bella stressed that economically the latter are in a better position.

In the countries behind the Iron Curtain, especially in Czechoslovakia, governments continue to support churches and all pastors are paid by the state. In return, he added the pastors are "required to play ball" supporting government programs. As before the beginning of the "new course of the Kremlin" churches in Soviet dominated countries are merely tolerated as long as they give the state such support, the European expert concluded.

Turks Destroy Greek Churches During Riots

NEW YORK. — Greek Orthodox Catholic church property suffered immense losses during the recent anti-Greek riots over Cyprus in Turkey.

Orthodox sources here revealed that according to reports from Istanbul, fifty-two Greek Orthodox churches and a number of small chapels in Istanbul and the surrounding neighborhood had been seriously damaged. The great Orthodox Church at Smyrna was completely destroyed according to the reports.

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Spokesmen for the Greek Orthodox Archdiocese of North America estimated the total damage at $100,000,000, and pointed out that many of the churches destroyed date back to the Byzantine era and that the historic and cultural loss was inestimable.

One report stated that only two Greek Orthodox churches in the Istanbul area had not been damaged—Panaghia church and the Ecumenical Patriarch's church. The Metropolitan Pamphylia Grigorios, Bishop of Balikli, was reported injured and Father Chrysanthos, also of Balikli, died of injuries received in attempting to dissuade the rioters.

Halki Theological Seminary, the largest Orthodox training center in the Middle East, was reported damaged and burned, as was Zappion, a Greek Orthodox girls' college and Phener, a boys' college at Yoakimos.

PERSONALIA

A. S. London, of Oklahoma City, was featured speaker at the Fourth annual Western Area convention of the Wesleyan Methodist Church at Miltonvale (Kan.) Wesleyan College, October 11-14.

Clifford Howcroft has been appointed director of sales and promotion of Cathedral Films succeeding Brunson Motley. Mr. Howcroft was formerly connected with RCA.

James DeForest Murch, of Cincinnati, was guest speaker for the Arizona state convention of Churches of Christ, October 5-7. The sessions were held in First Christian Church, Phoenix.

Oswald J. Smith of the Peoples Church, Toronto, Canada is touring Africa. Dr. Smith has been invited by the Evangelistic Christian Council of South Africa, to hold evangelistic meetings, deeper life, prophetic and missionary conferences in the leading cities of South Africa, including Johannesburg, Cape Town, Durban, and many others. He will also visit some of the mission fields. During his absence Rev. Paul B. Smith will be in charge of The Peoples Church. Dr. Smith flew by Pan-American from New York to Johannesburg and will be returning by way of London, England around Christmastime.

* * * *

Capitol Report

(Continued from page 11)

has made additional demands for a favored position under the Constitution on the basis of the fact that the majority of the people are Catholic. In spite of this pressure President Castillo favored complete freedom of worship and had the backing of a large majority of the Assembly.

The Constitution does, however, provide for certain classes in religion to be held in the public schools. It also provided that the clergy may intervene in certain labor matters but prevents them from intervening in political affairs.

The Constituent Assembly hopes to complete action on the entire Constitution before the end of October at which time President Castillo Armas is scheduled to visit the United States.

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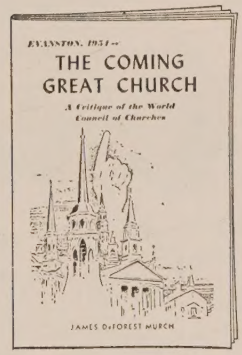

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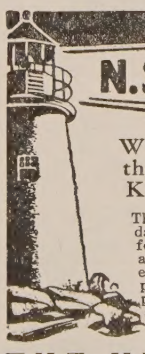

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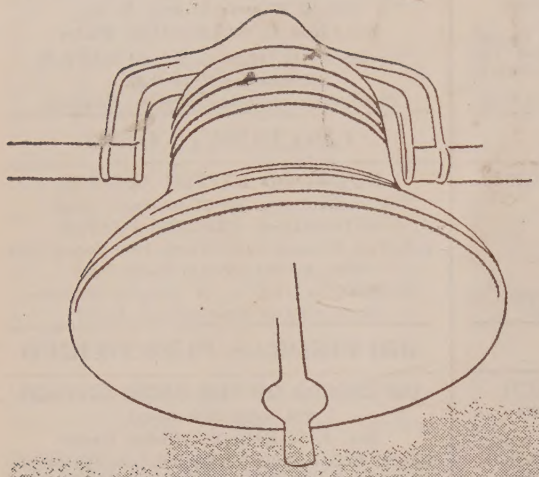

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